

“THE LONELY DEER FINDS REST”

By

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MMI





Atalanta holding the golden apples of Aphrodite.
9412: Vilhelm Bissen 1836-1913: Atalanta. 1891. Marble. Statens Museum for Kunst, Copenhagen.

Hermes invents Caduceus



“The LONELY DEER FINDS REST”

On the Matter of PSALM 21 (22): ‘Passion and Triumph of the Messiah’

Deus Deus meus.

*David complaineth in discouragement. He prayeth in distress. He praises God.
Christ’s passion: and the conversion of the Gentiles.*

For the leader over the choir: according to the measure of **“The Hind of the Dawn”** – a tune unknown; a melody of Canaanite origin to Aurora (šhr in Ugaritic); a psalm of David to golden-haired Esther, concerning the help of the continual offering of the morning. (In reference to the morning offering which was replaced by the ‘morning prayer’ in the worship of the synagogue – ‘unto the end for the morning protection.’)

An individual’s prayer: An allegorical allusion lamenting the vulnerability of human mortality and the tragedy of suffering in existence, and ending, on a note of trust, with thanksgiving for deliverance and remembrance of Salvation. The Hind is a slender and graceful creature, timid, sure-footed, and swift; when heavy with young the Hind retires to the recesses of the forest to give birth, and then continues in seclusion, tenderly caring for and protecting her fawns until such time as they can care for themselves. A lonely deer cut off from the rest of the herd and, threatened by a serpent – a filth and punishment cast into the defiled world – is standing on a rock crag, hopefully gazing into Day-Star’s dawning glitter-from-afar; her horns, two bright rays, scatter morning’s first light upon the earth. She gives forth those cries of childbirth, sundering the waters of creation, as, she is about to give birth; and, whilest the doe’s womb opens to her roe, the tortuous Snake Charmer Mehetable Bath-Matred – a copper maiden whose lower half is the supernal fire of Gehenna – sends forth another burning serpent to her rescue ... a forged retribution to stroke and consume. [And the kings that ruled in the land of Uduma-a-a, before any king reigned over the sons of Israel, were these: Baalhanan (“Baal is gracious”), son of Achobor (“a springing mouse”), died and his son Adar (Hanan or Hadan) succeeded him, and reigned in his stead – the last named king of Uduma-a-a; and after his death, there began to be dukes in Uduma-a-a instead of kings. Phau (“groaning or bleating”) was the name of Adar’s royal residence city – an

unknown place – and his wife was Mehetabel (“the goddess blesses who is blest”), daughter of Matred (“the spear of expulsion”), fair-haired daughter of Meza’ab (“waters of gold”): cf. Genesis 36:31, 38, and 39 & 1 Paralipomenon 1:43, 49, 50, and 51.]

Composed of two main parts, this individual lament begins with radical despair, vv. 2 – 22, and ends with thanksgiving and praise for the golden goddess of the dawn, vv. 23 – 31; however, in three strophes, each corresponding to a change in mood and voice: in vv. 2 – 12, the psalmist laments the conflict of nature between trust and faith, a cry of suffering vivid in its description of a violent, enduring death from mocking abusers. The second strophe concludes with an appeal (vv. 20 – 22) to God; however, in vv. 23 – 31, the celebration of imminent grace escalates verse by verse, to bear witness in exaltation of a cultic occasion marked by the mood of rejoicing after sorrow. Three times within vv. 1 – 21, the tormented mind of the psalmist struggles through sorrow toward confidence, only to be overwhelmed again by despair. Sacred history witnesses to a God who is holy – enthroned upon hymns of praise as on cherubim: but, stripped of humanity, and reduced to the lowest form of animal existence, a temporary relief is only obtained in remembrance of God’s Divine Presence from the womb.

The savage animal imagery refers to the demonic influences of the plague-god of pestilence, Nergal, and Lilith the Night-Hag, as well as the seven Udugs. The seven wicked Udugs (Akkadian, “utukku”) are the most fearsome of the malevolent demons; restless spirits of the dead, ghosts living in tombs (differing from “ekimmu” – departed spirit), wandering impiously in darkness, spreading disease and disorder in the desert; they are insatiable in greed and relentless in pursuit, and their baleful influence brings terror and torment to all upon the earth. Note: Both the Akkadian word “sebittu” (“a group of seven”) and the corresponding Sumerian word “iminbi” refer to the off-spring of An (Heaven) and Ki (Earth), who act as assistants to Nergal (Erra). Compare the seven loathsome daughters of dog-headed Queen Bau, the daughter of Anu and the wife of Ningirsu; the dark-haired Lukur Maidens of the Lagash temple nether-realm, where Bau herself sat enthroned, wearing a headdress of three pair of horns; her city was Girsu (Lagash), [where king Guda built a temple, called “Eninnu”, dedicated to his father, Enlil (“in the highest”): his mother was a “she-goat” and his consort was Baba daughter of An. His symbol was ‘the lion-headed eagle’]. Now Mark: The ziggurat of Marduk at Babylon was known as E-temen-an-ki (“The Foundation of Heaven and Earth”): it had a base 100 meters square, and reached 91 meters in height, in seven stages, the uppermost being a temple described as being built of sun-dried bricks, faced with baked, blue-glazed brick – the sacred bedchamber of the god’s physical incarnation, containing a large bed and a golden table; the only human to ever spend the night there was Marduk’s mortal mistress ... and the Chaldean priesthood wouldst practice the libidinous sacred marriage ritual with these women, before damning them to the infernal bowels of the structure. And, it was in these nether-realm bowels, that these lowest-of-the-low necro-bitches practiced abomination: and, following are the tainted names of these seven “honey-wolves”: Zazaru, Nipae, Urnuntaea, Hegirnuna, Heshaga, Zargu and Zurgu; and their unruly brothers were Igalima and Shulshagana.


The psalmist’s enemies treat with him as one already dead – like alpha-wolves fighting over a still living victim ... uttering a naked appeal for help.

Then, rejoicing in tranquility following deliverance, a public testimony exhorting all true believers to praise the Lord in consequence of deliverance from affliction, concludes in conviction of God's Power extending beyond death, reaching even to Sheol, (a dark, cheerless place where existence is reduced to just a short vanishing point, and the hopeless shades thereof lack meaningful remembrance of human existence).

A first theological step toward a doctrine of resurrection: “*The words of my sins, that is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings.*”



Junius, Hadrianus: “Les emblesmes” (1567): EMBLEME XXXVIII – “La meschante femme”




Cum ruit in venerem, blanditur Echidna marito,
Mox satura insertum praescidit ore caput.
Improba palpatur, tentigine fervida coniunx;
Continuò letum poscit anhela viri.

La vipere amoureuse
Se monstre gracieuse
A son nouvel espous,
Puis ceste traistre beste
Flambante de courrous
Lui va couppant la teste.

Une femme méchante
Par sa langue allechante
Couvre son coeur marri:
Et apres pleine d'ire
De son pauvre mary
La mort elle desire.

While she's courting, the Viper entices her mate, As soon as she's ready to conceive
she's got his head stuck in her mouth and bitten it off. The monstrous female, is caressed
and inflamed with lust; Unable to breathe, she immediately demands the death of her
mate.





“The LONELY DEER FINDS REST”

Setting: The grasslands of North Transjordan.

To the conductor of the Ram’s Horns.

A

A brief invocation of God’s Divine Name

“My God, my God, why have you forsaken me? why desert me?
‘words of my sin’ *why art thou so far* from my salvation?
my roaring prayer? O my passionate and continuing prayer falls into an
unhearing void.
O from the words of my cry? why do my cries of anguish bring no help?¹
O my God, I cry out by day, but thou wilt not reply in answer: and dark of
night is not silence for me, and no relief comes.
It shall not be reputed as folly in me.
– But the Seven UDUGS prowl, shooting arrows of pestilence as a plague
for the recompense of the wicked.

O Glory of Yine wretched!

*Yet Thou Art Holy, O my God, enthroned in the Holy Place, within the Sacred Shrine, of
receiving the praises of Yine wretched!*

In Thee our fathers trusted; they trusted and You delivered them.
to You they cried, and they were safe; in You they relied, and they were
not disappointed to shame. ‘Thou ‘Alone’ dost set free.’

But I *am* a mere worm, *and* not a man! the outcast scorn of men, derided
and despised by the people.
All who see me scoff at me; they mock at me with parted lips, they toss
and wag their heads and sneer;

¹ Compare MATTHEW 27:46; “And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ that is to say, being interpreted, ‘My God, My God, why hast Thou forsaken Me?’”

“He relied on the ‘eternal’ lord – (JEHOVAH); let ‘god’ deliver him, ‘*quick become*’ to rescue him, if the ‘eternal’ loves him or cares.”

Twask Thou *indeed* didst draw me from the womb: and Thou didst maketh me to first hope on my mother’s lap.

You have been my guide since I was first formed, *my* security at *my* mother’s breast.

To you I was committed at birth, cast upon Thy Care from my mother’s womb. ‘You are *my* God.’

Be not far from me now, for dangerous tribulation is very near, and I am in distress;

be near for I have no one to help *me*.

II

A brutal hoard besets me, many strong calves-bullocks have surrounded me; the fierce fat bulls of Bashan encircle and hem me in, besieged. They open their mouths panting against me like ravening and roaring lions when they rend.

My strength is weak; I am worn down: I am like water poured out; all my bones are wracked, my limbs give way, scattered.

My heart has become like wax melting away within my bosom’s bowels.

My throat is dried up like baked clay potsherd; my tongue cleaves to my jaws; and,

to the dust of death you have brought me down *like a wasting disease, which strips flesh from dry, brittle bones*.

Indeed, many demonic curs have encompassed me, a gang of malignant villains; a pack of evildoers closing in upon me;

they have dug my hands and pierced my feet; I can count all my numbered bones disfigured, and I am laid low in the dust of death.

And my foes stare on and gloat over my raiment; they divide my garments among them, and for my very vesture they cast lots.

III

A prayer for deliverance

But Thou, O Eternal Lord, be not far; remove not Thy Help to a distance from me:

look towards my defense, O Strength of mine, my help, hasten to aid me.

Rescue my soul, O God; deliver from the sword – my loneliness from the grip of the dog.

Save me from the lion's mouth; pluck my unhappy soul from the tossing
horns of the wild oxen – my wretched life.”

B

“Then shall I proclaim Thy Name Holy unto my brethren; in the midst of
the gathered congregation I will praise Ye, O God:
‘Praise the Eternal! ye, who fear the Lord, praise him;
glorify him, all ye *seed of Jacob*, give glory to him; revere him in awe, all
ye *descendants of Israel*!

For INESS Hath Not slighted, spurned, nor loathed, *and* neither didst INESS disdain the
supplication of a poor wretch in a despicable plight of misery;
nor didst INESS turn and face away, to be hidden from me, but when I
cried out to INESS, my appeal was heard.’
So, therefore, by Thy Gift will I utter ‘praise’ in the vast assembly of Thy
Great Church Triumphant;
I will fulfill my vows before those worshippers who fear You.
The lowly meek and pious shall partake of ‘THY FEAST’ and eat their fill,
to their heart’s desire; they who seek the Lord shall praise him:
Let the Eternal’s worshippers praise the Lord, wishing *me* ‘Long Life,
Good Health, and Prosperity’:

“May your hearts for aye be ever merry!”

“Men shall remember and bethink them of the Eternal, and turn converted
[] from all the ends of the earth, the earth’s very verge;
the kindred of all the heathen Gentile nations shall bow down in Adoration
before Ye.

This whole land bows to You, *with* all the Pagan Tribes;
for the Eternal reigns and has dominion! the Lord o’er the Heathen rules –
he is King of kings over all of the nations;
And *they that be* fat upon the earth, the prosperous people that have eaten
and adored:
all they that go down to the earth shall sacrifice and fall to worship You.
O God, the dying peoples going down into the dust *all* bow before You;
folk who cannot keep their own souls alive, and who sleep proud in the
earth;
their descendants shall kneel and worship You, and *it* shall be accounted
that the next generation has “the Good News of the Lord.”

III

And for Ye, INESS, *my* Soul shall live; *my* seed – a race, shall serve US.

Let the *quick becoming* generation unborn be told of Our Lord's Saving
Deeds,
that WE may proclaim to "a people yet to be born" *of* the Justice I Have
Made *shown*.





THE WHOLE
REALM *RESOUNDS*
WITH THE NEWS...
ARTHUR HAS
ARISEN!





D. W. Griffith's "*Intolerance*" (1916): the Temple to Bel-Marduk

ENDNOTE

The Babylonians, in coalition with the Medes and Scythians, defeated the Assyrians in 612 BCE, sacking Nimrud and Nineveh, and beginning the *so-called* **Neo-Babylonian age** – this manifested architecturally at **Babylon** (*destroyed in 689 BCE by the Assyrian Sennacherib*).

Nabopolassar and his son Nebuchadnezzar II dedicated 88 years to the restoration of its outer and inner walls; its central feature was "*Esagila*" – **the Temple to Bel-Marduk**, with its associated seven-tier ziggurat, "*Etemenanki*" – **the Tower of Babel**; the processional way passed northward *from these 'two towers'*, its walls decorated with enameled lions, leading to the Ishtar Gate, and west to two pleasure palace complexes; and, to the east was the **HANGING GARDENS** residential area – first built for **SEMIRAMIS**, semi-legendary sorceress queen-consort of the impious tyrant Ninus (Nebrod) "the Mighty Hunter" son of Belus Kush, mothered of Mizraim, one of the founders of Free-Masonry, and eponymous builder of Nineveh, who,

allied with king Ariæus of Arabia, conquered the whole of western Asia, commencing the pre-Babylonian era in *Mesopotamia*. And, during the siege of Bactra, (the capitol of Takharistan (Bactria) in northern Afghanistan, called by Arabs Umm al-Belaad, “the mother of cities”), he met Semiramis, wife of Menonnes, one of his generals – whom he forced to commit suicide – and took her: and the fruit of this union was Ninyas the *Ninevite* (Tammuz). But, the beautiful sorceress took her revenge, murdering Ninus in battle with a black arrow, after he had ruled 52 years (beginning c. 2189 BCE): a white mulberry-tree grew up by his tomb, by a fountain of cool water, (whereby, died the legendary lovers Pyramus and Thisbe of the many doves).

“... ne vus descovrez a nul humme!”

Marie de France, “*Lanval*” 146

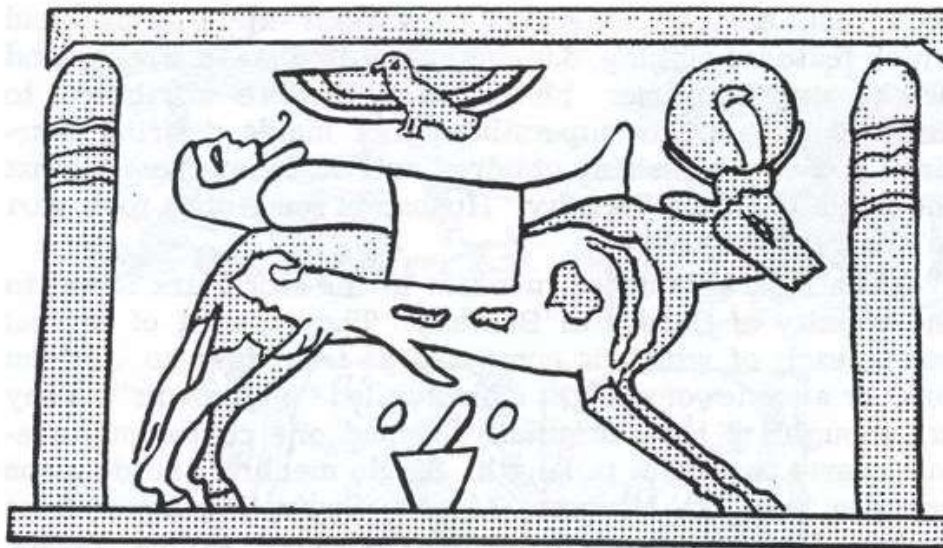


(Dagon from *Oedipus Aegyptiacus* by Athanasius Kircher, 1652)

“The seed of woman”: Her mother was the fecundating fish-goddess Derkoto Atagaris Deasura of Ashcalon, a flourishing bronze age sea-port (until destroyed by the Mamluks in the 13th century), oldest and largest of “the five cities of the Philistines”; she was the great mermaid Mistress of the Northern Lands of Syria, and her consort was Baal-Haddad son of Dagon; and

her phallic worshipping votaries, in ritual orgies, practiced emasculation – [Castration, circumcision, or vasectomy – (until self-mutilation was banned by king Abgar)]. Huge phalli were set up like obelisks before her temple, which “she climbed once a year and ceremonious decorated the holy chamber” ... containing a great bronze altar, set about with many statues: [Cf. sexual union with “god” & conception of “the divine child”]: The forecourt garden was freely roamed by all the animals – but not swine – and birds used in sacrifice. She fell in love with a mortal fisherman, and brought forth of this union a daughter’s life ... and for this was abandoned: (cf. Dido and Æneas). So ashamed was she that she gently lay her newborn down, and doves descended upon her whilst the mother throw herself into the lake to drown her grief and disappeared from the earth. (The lake was the center of all sacred festivities; it was customary for votaries to swim out to a shrine standing in the water and decorate it – which is to infer sexual behaviour.)

Semiramis was fed by the doves, until found by the royal shepherd Simmas, &c.



64. The body of Osiris borne on the back of the sacred bull Apis. Osiris has been embalmed for burial and the pail contains his viscera. Over Osiris a hawk hovers, representing his KA or spirit. The sky is supported by two phallic pillars.

Now, masquerading as her son, the harlot beguiled and seduced Ninus’ army into following her instructions, and conquered much of Asia, adding Ethiopia to her empire. The Empress had had fallen in lust, on hearing of the fame of the handsome Armenian king Ara, but was rejected ... so she gathering the armies of Assyria and slew him in a battle (*in the Ararat Valley*). Then, she tore his body to pieces and sent them out as a warning ... and, in order to avoid continuous war, the sorceress gathered back the pieces, took the corpse, and prayed to the godlings to raise Ara from the dead, (having disguised one of her lovers as Ara, to spread the rumour of “her power of life over death”: cf. Isis and Osiris) – even as Artemis was later to substitute the hind for Iphigenia and rescue her from the fiery altar of sacrifice.

Note: she is credited with inventing the chastity belt, as a form of torture.

“To sensual vices she was so abandoned, that lustful ire she made licit in the law.”

Dante, “Divine Comedy” - second circle of hell

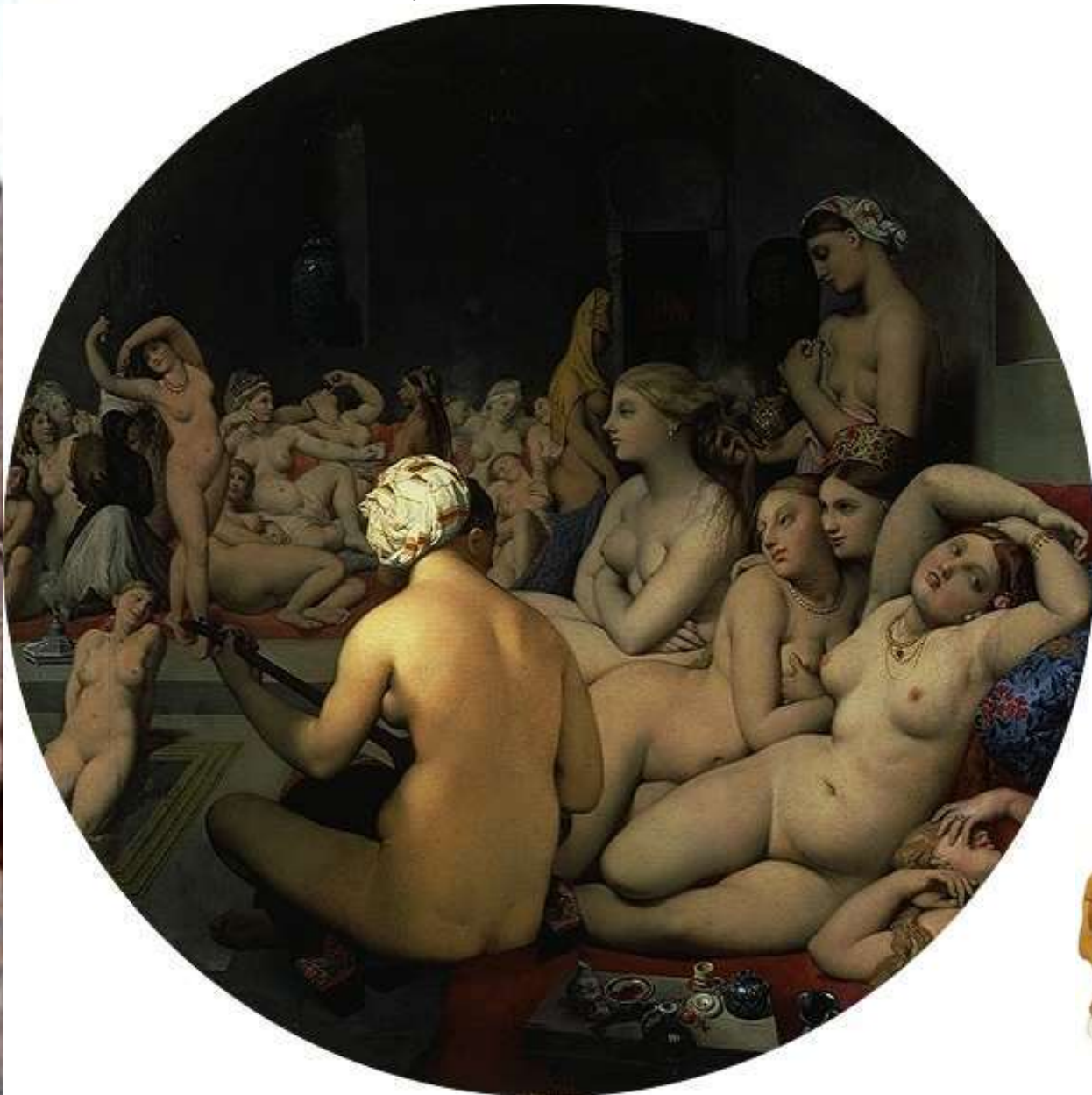
Lilith (1892), by John Collier

OBELISK

The word obelisk literally means Baal's shaft or Baal's organ of reproduction



Two millennium later: In Babylon, Semiramis is diverting the Euphrates into a huge reservoir *which* she has had evacuated, in order to build an underwater passage from one sinful palace to another. **Queen Nitocris** (Greek Νίτωρις) following her “by five generations” [Herodotus “*Histories*” (1:184)] – *was* last pharaoh of the Old Kingdom, *and mentioned in the Turin Royal Canon King’s List as Nitiqreti (nt-igrti)* – *and she was* the first female pharaoh, sister-wife to Antyemsaf Merenre Nemtyemsaef II, *who was* murdered by the priests of Osiris in a political plot, a deadly rivalry later revenged by her, calling herself **Neitiqerty Siptah**, *as in the Abydos Table King’s List*: no sooner was she inaugurated, and under this pretext, didst she invite all the suspected murderers to a privy banquet festival, and then flooded the sealed banquet room, a lavish subterranean hall, by a secret canal, with the waters of the Nile; then, to avoid other conspirators, she was forced to commit suicide by running into a room of burning embers and flinging herself into the flames. She was a woman of great beauty, with flaxen hair, fair complexion and rosy cheeks. (The long-lived, powerful and influential, Naqi’a Adad-Guppi (b. c. 649/8 BCE), queen-consort of *Labynetus* Sennacherib, *was* ruler in her own right in Babylon, (c. 683 to 670 BCE), some 150 years *or five generations* after Semiramis – she died away from her capitol, in one of her conquered cities, and is buried in a secret place: her son was *Labynetus* Nabonidus, last of the Neo-Babylonian rulers.)



Neanderthal Skull

“The Turkish Bath” (1862): oil on canvas, diam. 108 cm, Louvre.

Now, *Semiramis* was a colourful militant queen, *outshining both Halicarnassia's Babylonian queens*; she built remarkable embankments to keep the Euphrates from flooding the plain, and irrigation works beneficial to agriculture; whereas *Nitocris* was more-so concerned with Median expansion *and war*, consequently taking the precaution of changing the course of the river in order to slow down the approach to Babylon: her chief 'public works' were engineering achievements, reservoirs were evacuated, and the winding river was maneuvered towards her artificial lake – quays and ramparts were constructed, and a great bridge *was* built out of removable planks in the very center of Babylon, connecting its two halves: a permanent bridge was later begun by Nabopolassar – and completed by his son *Labynetus* Nebuchadnezzar (605 – 562 BCE), which also created an artificial lake north of Babylon in the area of Sippar, also “to prevent an uncompromising enemy from approaching Babylon.” Nitocris, a complex and ambiguous personality, built her tomb in *the Semiramis Gate* – identified with *the Ishtar Gate* – and *it* was engraved with this “deceptive” inscription: “If any future king be needy, ‘Open my tomb! and take.’ But the king who has no need of funds ‘who touches my grave is cursed.’” – *Establishing her control from beyond the grave.* (Her epitaph is unique in that her name was not recorded.)

“One Law for the Lion and Ox is Oppression”



Lion: Ishtar Gate



Nebuchadnezzar as lycanthrope by William Blake

And, *when as last*, king Nebuchadnezzar, who ruled the city for 43 years, starting c. 610 BCE, restored *the Hanging Gardens* to cheer up his homesick wife *Amyitis*, daughter of Astyages, king of the Medes: she was from a green, rugged and mountainous land, she found the flat, sun-baked terrain of Mesopotamia depressing; *so* the king built her an artificial mountain with rooftop gardens: the name evolves from an inexact translation of the Greek word *kremastos* or the Latin word *pensilis*, which mean “over-hanging” *as in the sense of a terrace or balcony*. In the 1st century BCE, Strabo, a Greek geographer, described vaulted terraces resting on cube-shaped pillars, hollow and filled with dirt and living plants, constructions of baked brick and asphalt, and water engines powered by slaves, irrigating the “gardens” with water from the nearby Euphrates River. Diodorus Siculus, a Greek historian, stated *that* the platforms on which the “gardens” stood consisted of huge slabs of stone (otherwise unheard of in Babel) covered with

layers of reed, asphalt, and tile. Over this was put “a covering with sheets of lead, that the wet which drenched through the earth might not rot the foundation.” And, soil was laid and planted with all sorts of trees for greatness of beauty and to the delight of spectators. And Marduk was restored as “the supreme god” even as the Esagila and the Etemenanki were restored to splendour.



Darius the Great: The Iranians regarded him as “The Father,” Babylonian as “The Liberator,” Hellenes as “Law-Giver” and the Jews as “The Anointed of the Lord.”

After conquering the Babylonians (550 BCE), Cyrus, hoping to conquer *her* by avarice, proposed marriage to **Tomyris, Queen of the Massagetæ** – (an Iranic people of Central Asia who lived *eastward* beyond the river Araxes, opposite the *Issidoniens* on the Caspian Sea) – “a great warlike nation” of nomads who destroyed the army of the Persians during their invasion and conquest: Cyrus had invaded and built a bridge across the river, urged on by the words of Croesus the Lydian: “Were it not disgrace intolerable for Cyrus the son of Cambyses to retire and yield ground to a woman.” – *For* she had sent him a message, “Go home! end your conquest and be content to rule in peace.”

Defeated in his initial assault on the Massagetæ, the Parthians retreated, Cyrus laying a trap for the pursuing Scythians – a rich supply of wine: the pastoral Scythians were not use to

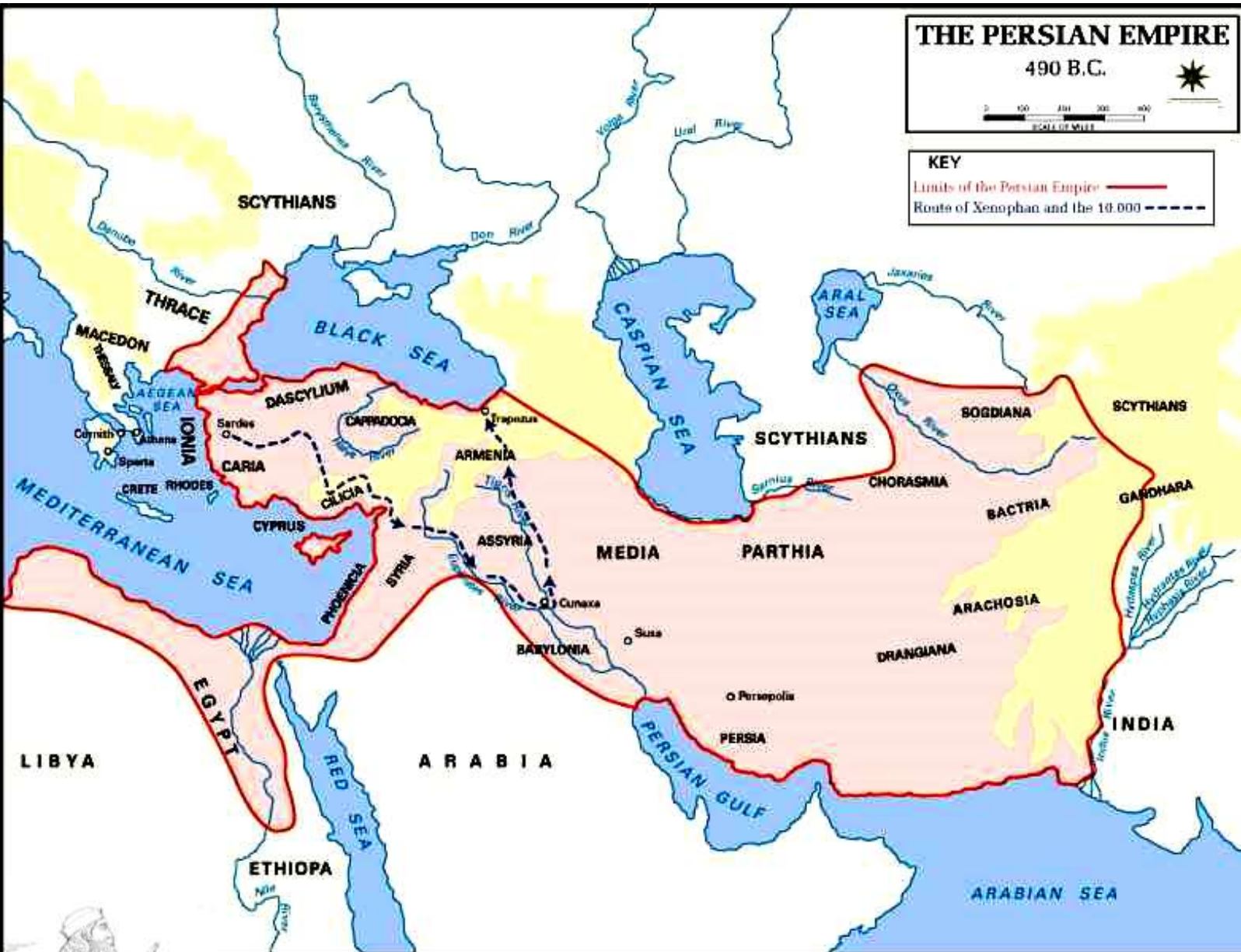
drinking wine, “their favoured intoxicants were **hashish** and **fermented mare’s milk** – and they drank themselves into a stupor. The Persians *then* slaughtered the drunken Massagetæ, capturing Tomyris’ son Spargapises, the general of her army, *whom committed suicide whence sobered up*. Tomyris again heralded Cyrus, and said: “Restore my son to me and get you from the land *unharméd* ... Refuse! and I swear by the sun, the sovereign lord of the Massagetæ, bloodthirsty as you are, ‘I will give you your fill of blood.’”

Tomyris denounced Cyrus’ cowardly treachery, challenging him to honourable battle. The Persians were defeated again, with high casualties, conquered and plundered – and for the first time the race of the Goths saw silken tents. Cyrus himself had fallen, after having reigned nine-and-twenty years: she found his corpse, skinned it and filled it with human blood and gore, severed his head, and dipped it in, famously saying, “I live and have conquered thee in fight, and yet by thee I am ruined, for thou tookest my son with guile; but thus I make good my threat, and give thee thy full of blood.” – She kept his skull with her at all times and drank wine from it until her death.

The true restorer of the heritage of Cyrus the Great, *his son* Darius I of Persia, *was* a fervent worshipper of Ahura Mazda, *and was* the first greedy ruler tempted by Nitocris’ nonexistent treasures; he violated her grave, desecrating and pillaging her tomb, and plundered a huge, solid gold statue of Bel-Merodach, establishing himself as “king of kings” over rebellious Medes and Persians. His rule began on 29 September, 522 BCE, when he killed a usurping imposter which had pretended to rule the Achæmenid Empire for seven months – *magus Gaumata* Smerdis, *Bardiya*, the younger son of Cyrus the Great, whom, on his deathbed, had appointed as governor of the eastern provinces; another son, Cambyses II, secretly conspired for his brother to be murdered *before going to Egypt: before his death he publicly confessed to his involvement in controversy and fraud*. Darius boasted: “Who had the courage to oppose the false king, which ruled seven months over the whole Persian Empire?” His wife was Amastris the daughter of Otanes, brother of Cassandane, the mother of Cambyses and Cyrus the Great; Otanes fathered Phædymia, the queen of Cambyses, and of her brother, the false Smerdis; and he was one of the seven conspirators which killed Gaumata the magian: the others were Aspathanes and Gobryas, Hydarnes, Intaphrenes, and Megabyzus, as well as Darius the Mede. The Babylonian state revolted and the crisis was acute, Darius took Phædymia and gave his sister to Otanes – *the parents of Amestris, wife of Xerxes*.

The Greco-Persian War: Otanes was made satrap of Lydia and sent conquer the Greek island of Samos, c. 517 BCE, which had been without a strong leader since an earlier Lydian satrap, Oroetus, had Polycrates impaled – crucified – an undignified end for a glorious tyrant. Polycrates son of Æaces, was brother of Syllisson, father of Æaces the tyrant of Samos, who was deprived of his power in 500 BCE, when the Ionian citizens were led into revolt by Aristagoras of Miletus, son of Molpagoras, and son-in-law (and nephew) of Histiaëus, an advisor of the Persian king Darius I, whom the Persians had set up as tyrant of Miletus. When Naxos, one of the Cycladic Islands in the Ægean, had revolted, in 502 BCE, the Persian overlords appealed to him for help; and he agreed, on the assumption *that* he was made ruler of the island. And, allied with Artaphernes, the Persian satrap of Lydia, sent by Darius the Great with a fleet of 200 ships to annex the small island, Aristagoras promising to share in the plundered spoils of *all* the Cyclades *and even Euboea*, quarreled with Admiral Megabates *and offended him* ... so to shame him in the Persian court, Megabates secretly forewarned the Naxians, who had time to fortify their city and survive the four-month long siege (499 BCE) and ruining the invasion for Aristagoras. As the alliance with Artaphernes dissolved, to escape the indebtured of his promises, and the imminent danger of Persia’s dire wrath, and aided by Histiaëus, he organized a citizen council and incited the Milesians (and other Ionians) in democratic revolt ... *so the Persians would crush it and install its instigator as tyrant*. He was opposed *only* by a wealthy philosopher, a skeptic named Hecataëus, whom mapped the world, and so occupied a high position in Miletus (*as a composer geographical and historical works*): He was one of those chosen ambassadors sent to the satrap Artaphrenes, to restore the constitution. [His contemporary, Xenophanes of Colophon, the critical philosopher-poet who rejected

anthropomorphic ideas of *the* polytheistic godlings (*of* Homer and Hesiod), in-so-much as these being or resembling human form; amongst the first of monotheists, he reduced the godlings to meteorological phenomena, especially clouds, maintaining a concept of **“one god greatest among gods and men”** – one incorporeal perpetual INESS – one homogenous natural universe, immutable and incapable of change. In short, *that “inductively reasoned relativities are based on our observations of natural phenomena, as perceptions, and are only opinions”*: he believed that **“there is a truth to reality, but humans, as mortals, cannot understand it.”** And taught that **“if ever there had been a time when nothing existed, nothing could exist.”**]



Darius I of Persia: “Khshayathiya Khshayathiyānam (King of Kings)”

The decay and downfall of the empire commenced with his death and the coronation of his son, Xerxes I.

FOLLOWING: Queen Tomyris Receiving the Head of Cyrus, King of Persia

(1670-72): Oil on canvas, 181 x 129 cm







"When it was at its highest / it should not do fall"

"Tower of Babel" etching by Cornelis Anthonisz (1547)

The tower is destroyed by winds and fire from heaven, announced on trumpet by an angel. In the foreground people lay mortally wounded by falling masonry while others flee in all directions.

APEIRON

Thus began the **Ionian Revolution** (499 BCE): So vast was the Persian Empire, and so minor were the Greek peoples, of which Darius was at complete unawares of the Athenian's existence, even as they assaulted him at Sardis. Aristagoras had traveled to a number of cities begging aid; Sparta refused to support him, but Athens sent 20 ships, and Eretria sent five ships out of a debt of honour to Miletus. An Athenian and Eretrian fleet had sailed an Athenian force

to Ephesus, where they were joined with a force of Ionians, and marched on Artaphernes' capital, Sardis – most of his troops had been sent to besiege Miletus under the command of his brother, Charopinos, and another citizen named Hermophantos – he retreated into the acropolis with a strong garrison, but offered no resistance; although the Greeks were unable to take the citadel, they were free to pillage and raze the city, burning it to the ground. After, the Ionian rebels and their allies had retreated to their ships at Ephesus, about a three day forced march from Sardis; Artaphernes had gathered a Persian army and was met outside the walls of the city, by the Greeks who'd rather fight than endure siege ... many Greeks died in the Battle of Ephesus, including the Eretrian commander Eualkides. Three times a day, Darius swore vengeance upon the Athenians, until they finally retreated to their ships and returned to Greece ... with the Persian Empire avowed bitterly against them, the Eretrians were marked for destruction, as well – Cyprus was crushed and siege was subsequently laid to other cities all along the Ionian coast. And, when the untenability of position became apparent, Aristagoras fled north to Thrace, where the blue-eyed red-blond haired Thracians killed him for savaging their cities.

After the sack of Sardis, though, the Ionian contingent was decisively defeated at the naval Battle of Lade, in 494 BCE: Artaphernes had recaptured many of the Ionian cities, and was laying siege to Miletus, both by land and sea; now, the Ionians, in 353 triremes, led by admiral Dionysius the Phocæan *in a ship which was painted red*; noticing that Ionian morale was low and suffered a lack of discipline, the admiral addressed his chief men: “*Now for our affairs are on razor's edge, men of Ionia, whither we are to be free or slaves ... so if you will bear hardships now, you will suffer temporarily but be able to overcome your enemies.*” Over the following week, rowers were wearied in practicing naval tactical exercises for long hours, and dissension arose among the ranks of the Samians – only three of their ships came to meet the Persian fleet (of 600 vessels) – and these exerted evil influence over the Ionian fleet, for as the battle began, many of the Ionian ships refused to engage the Persians: the three Samian ships eventually abandoned the battle, the 49 ships from Samos fell out of the line, followed by the 70 ships from Lesbos, beginning a chain reaction ... leaving the city of Miletus to the Persians and their friends to be annihilated. Dionysius continued fighting, sinking three formidable war-ships, until, in the final hours of battle he was forced to retreat – ending his life *as in piracy* against Carthaginian and Tyrsenian merchants in the Sicilian seas. Otanes was restored to power by the Persians in 494 BCE

The Persian War: In 492 BCE Darius sent his son-in-law Mardonius son of Gobyras (d. 479 BCE) [m. Artozostra] to retaliate against Eretria and Athens for aiding the Ionians in the Persian War: deposing Persian tyrants in Ionian cities, the general set up democratic governments [] but his fleet was lost to a storm off Mount Athos in crossing the Hellespont – suffering 300 ships and 20,000 lost at sea.

Mardonius was wounded in a later battle in Thrace, the Thracian tribe destroying a large part of his army, nevertheless he was victorious, but the loss of his fleet caused him to retreat back into Asia Minor. He was relieved of command by Darius, who, by 490, appointed Datis and Artaphernes a huge Persian army of 25,000 troops, including cavalry, to invade Greece. And, having destroyed Eretria, they were now standing on the plain of Marathon, near Athens, facing the Athenians with their allies, the Plataeans – *about 10,000 strong and led by ten generals ... Callimachus was polemarch (“war-lord”)*: the Spartans were encamped near the southern exit of the plain. Offering blandishments to avoid a war, Darius had sent heralds to all the Greek city-states asking for tokens of submission – “earth and water” – to the assiduous bureaucrats of the Persian Empire: these were thrown into a pit in Athens, and into a well in Sparta ... consequently, it was around these two states *that* support gathered. A congress met at Corinth, in late Autumn 481, and a confederate alliance of Greek city-states was sworn. As **the Battle of Marathon** began, the Persian line advanced ... the Greeks thinned their center to cover the longer Persian

line, but kept their wings strong (*with the Plataeans on the left*), *breaking into a jogtrot once within bowshot*. On each wing the Persians were routed, *taking their cavalry with them in flight* ... in the center, the Greeks were forced back by the Persians, who were then taken as both flanks of the victorious Greek force wheeled inwards on them. Allegedly, 6400 Persians were killed, but only 192 Athenians, including two runners, one who died of exhaustion after running 25 miles (40 kms.) to bring Athens the news of victory, and another who, before the battle, had run 150 miles (240 kms.) in two days, to ask the Spartans for help; but Sparta refused.

Darius' defeat by the Spartans at Marathon (11 September 490 BCE) and his subsequent failure to incorporate Greece in the Persian Empire is compared to Xerxes marginal victory over King Leonidas and the 300 Spartans which made their last-stand at the Battle of Thermopylae (in 480 BCE)



Luc-Olivier Merson, 1869

Pheidippides as he gave word of the Greek victory over Persia at the Battle of Marathon to the people of Athens.

Themistoclēs (c. 524 – c. 459 BCE), elected one of nine principle magistrates, or archons, of Athens, in 493 BCE; and, ostracizing rivals in succeeding years, he became the chief figure of Athenian politics. Aristides ‘the Just’ (530 – 468 BCE), who sought no personal glory or capital gain through public service, an arbitrator of difficult public and private issues, and a defender of the Athenian aristocratic cause, was ostracized for opposing Themistoclēs’ naval policy – him foreseeing further incursions by the Persians and persuading Athens to strengthen her navy, (so they were prepared for a second Persian War when Xerxes invaded in 480). The Persians had developed a new three-level warship, called a trireme, he persuaded the Athenian Assembly to spend the surplus generated from their silver mines to building 200 triremes, *and to fortifying the harbours of Piræas*. Although the Greek fleet had been entrusted to a Spartan, it was he who determined the decisive strategy that won the great sea battle of Salamis for the Greeks. Themistoclēs was the son of Neocles, an Athenian of no distinction and moderate means, who disowned him while he was still a child *for* behaving badly; his mother was a Carian or Thracian harlot – an abrotonum. He was a phenomena of natural genius – extraordinarily exceptional by sheer personal intelligence with a far-reaching appreciation of probable future developments; both power-hungry and willing to use any means to gain personal or national prestige.

The Second Persian War: Mardonius, wanting to become governor of Greece, had found favour under Xerxes, *as* an evil advisor he pressured him to avenge Darius: in opposition was another advisor, Artabanus. In 480 BCE, the Persian army and navy arrived at Doriscus in Thrace, a combined force in the many millions: a bridge of ships had been made at Abydos, in order to cross land troops over the Hellespont. Mardonius was present with Xerxes southward-advancing army at **the Battle of Thermopylæ** (480 BCE), where-at a narrow pass ran between Mount Kallidromon and the sea (in northern Greece): the track was so narrow *that* only one chariot could pass over it at a time; on the south side were the cliffs, and on the north was the gulf: [now receded.] Xerxes laughed at the thought *that* “free men” of any number ever standing up before an army unified by a single ruler, in obedience to that ruler and led “by the whip” – *he estimated outnumbering them* 100 – 1. An allied Greek land force led by Leonidas, one of the two hereditary kings of Sparta, who led 300 Spartans (with 900 helots) to most certain death ... and the few thousands of Spartans, Thespians, and Thebans – *and other deserters* – although vastly outnumbered, fought the Persians for three days until a narrow mountain goat pass at their rear was betrayed to the Persians by Ephialtes of Trachis, son of Eurydemus of Melis: (*two other conspirators – Onetas of Carystus, son of Phanagoras, and Corydallus of Anticyra – were also implicated.*) Late, before dawn, news reached Leonidas that the 1000 Phocians there to protect the route had encountered a Persian detachment (led by Hydarnes) and had withdrawn to their own city-state. Ordering the main force back, Leonidas and a small contingent of **300 Spartans** stayed behind to rear-guard, joined by 700 Thespians *who fought to the death alongside their allies*. Plutarch, *Moralia* 225. 10., informs us *that* Xerxes had sent emissaries to Leonidas, offering the kingship of all Greece; Leonidas answered, “If you knew what was good in life, you would abstain from wishing for foreign things. For me it is better to die for Greece than *be* (a) monarch over my compatriots.”



DUTY UNTO DEATH

In one of history’s most famous “last stands” the Spartans fought and died to the last man – a symbol of courage against overwhelming odds. The Thebans, who had deserted the Persians at first opportunity, *and* whom Leonidas was holding hostage, surrendered *at last* ... all others were annihilated. *A reward offered for his death, Ephialtes fled to Thessaly after the Persian defeat at Salamis, where he was killed in an unrelated matter; his name became stigmatically associated with the meaning of the word nightmare ... the archetype of the traitor.*



Hoplite killing a Persian, from a cup by the Triptolemos Painter

The Persians succeeded in taking the pass, sustaining heavy losses – extremely disproportionate to the Greeks. Leonidas' body was recovered ... in a rage, Xerxes had ordered his head decapitated and body crucified. After the Persians departed, ravishing Attica, menacing all Greece with inescapable subjugation, the Greeks collected their dead and buried them on a hill and erected a stone lion in solemn remembrance of Leonidas and the 300 Spartans. (Forty years later his bones were returned to Sparta. Prior to the battle, the Hellenes remembered the Dorians, and ethnic distinction to which Sparta belonged, as the conquerors and displacers of the Ionians in the Peloponnesus ... after the battle, Spartan culture became an inspiration and object of emulation.)

Ω ξεῖν', ἀγγελλεῖν Λακεδαιγούιος ὅτι τήδε
κείεθαι τοῖς κείνων τειθόγενοι νογίγοις

Simonides epigram



Artemisia - or Lady with a Lapis Lazuli Bowl

The fierce Spartan resistance allowed Athens invaluable time to prepare for a decisive navel battle: **Artemisia I of Caria** (Greek Αρτεμισία; fl. 480 BCE), became ruler after the death of her husband, a client of the Persians; she was daughter of the despot Lygdamis, by race, a Halicarnassian, though her mother was a Cretan. She ruled over the Halicarnassians, the men of Cos, of Nisyrus, and of Calydna: Halicarnassus was founded as a Dorian colony, and was part of the Doric Hexapolis, the six original states of Dorian migration to the south-eastern Aegean Isles

and the mainland of Asia Minor. Although having soundly counseled Xerxes against a naval battle with the Greeks, she participated in *the Battle of Salamis* (480 BCE), as a Persian ally commanding a Carian fleet of five triremes – next the Sidonian contingent, the most famous reputation in the fleet. At one point in battle, on the verge of the Greeks capturing her trireme, Artemisia turned and bore down on an allied Calyndian vessel, ramming it amidships and sinking it with all hands, escaping the Athenian vessel ... Xerxes, observing from on mount Ægaleo, remarked that Artemisa was the only general to exhibit any bravery: “My men have turned into women and my women into men.” (*After the war, she was spurned by a lover, so she killed herself by jumped off a cliff.*)

At least two hundred Persian ships were sunk. And, the Achæmenid Persian Immortals – the elite Imperial Guard of 10,000 perfect supermen of the Median, Elamite, and Persian races, were slaughtered to the last man when the Greeks recaptured the island of Psyttaleia. The defeat at Salamis was the turning point in the war for Xerxes [] the Persian forces were routed and scattered – after this decisive victory, Greece’s independence laid the foundation for Western Civilization. Xerxes retreated back into Asia Minor, leaving his army in Greece under Mardonius, who met the full strength of Sparta, leading a pan-Greek army, at the Battle of Plataea in 479 BCE

Xerxes attempted to build bridges in arrogant imitation of Nitocris’ tampering with nature, lashing the Hellespont was *merely* an assault against nature; as Cyrus, *too*, who *had* also asserted his power by cutting channels, *merely* deliberately punished and violated the river Gyndes, to wage a futile war, fatal to himself, against Tomyris, Queen of the *Getæ*

Gorgo, Queen of Sparta (fl. 480 BCE) *was* daughter and only child of Cleomenes I king of Sparta (520 – 490 BCE), eldest born son of the previous king, Anaxandridas II (560 – 525 BCE) son of Leon (590 – 560 BCE); Leon son of Eurycratides *the “wide ruler”* in whose reign, beginning in 615, the devastating war with Tegæ began, and his father *was* Anaxander (ruled c. 640 – 615 BCE) son of Eurycrates, eleventh of the Agiad dynasty. Anaxandridas II, who *finally* defeated Tegæans, was long-married without heirs apparent; he was advised by the elders to take a second wife, *which* he did – a daughter of Prinetales, the mother of Cleomenes I ... an envious bitch which rumoured against Dorieus, his principle wife, who *eventually* bore him three other sons: Leonidas I, Cleombrotus I (*co-regent*), and a younger son which had vehemently protested the ascension of his half-brother only to be given command of an overseas expedition. Saving Sicyon from the tyrant Æschynus – in the middle of the 6th century BCE – is Anaxandridas’ most notable accomplishment – this done with the aid of the ephor Chilon: *one of a citizen body of five elected magistrates exercising a supervisory executive power over the judicial legislation of the two kings of Sparta, who rarely co-operated with each other. Plato called them tyrants, little more than despots, while the kings were little more than generals.*

(Cleomenes III abolished the ephors in 227 BCE, but they were restored by the Macedonian king Antigonos III Dosean after the battle of Sellasia, and the position existed until the second century *anno domini*, when it was abolished by the Roman Emperor Hadrian.) [Compare the Sanhedrin in Judæa, during the Second Commonwealth period, circa 530 BCE to 70 CE]

The ephors presided over meetings of the oligarchic council of the Gerousia, consisting of the two kings and 28 elders over the age of sixty, elected for life from certain most important aristocratic families by public acclamation – decision-making reached by a majority vote. The ephors were personally at war with the helots – serfs attached to the land as were medieval serfs, required to produce a predetermined portion of their harvest, allowed keeping the surplus – the lands of Laconia and Messenia were very fertile, often producing two crops a year, and Spartan

measures were taken to keep the helots from becoming too wealthy – so that they could imprison or execute any one of them for any reason at any time without having to bring them to trial or violate religious rituals. Now, insomuch as helots belonged to the state, and could neither be emancipated nor sold away from the land, the helot population could not grow by means of purchase or capture in war, yet, despite massacres and other losses in war, their numbers increased whilst the population of the citizens decreased ... but not to be confused with chattel slaves, which were almost nonexistent in Sparta though the rest of Greece had many.

Descendants of the original Achæans, the inhabitants of the village of Helos, in the south of Sparta, which did not participate in the Messenian Wars (8th century BCE) and revolted, were reduced to becoming the first slaves (douloi or servi) of the Lacedæmonian state, although, after their conquest, the enslaved Dorians of Messenia also came to be known as helots – others called them penestæ.

Helots were also common in Thessaly, Crete, and Sicily. They lived in family units and contracted their own marriages, in comparison to chattel slaves which had ***no human rights***. Spartan eugenics were imposed, whereby not only genetic but also acquired characteristics were passed along – as only the strongest and fittest survived since any sign of weakness became a primary target. The Spartans used helot women as a means of meeting the state's needs in terms of human resources: the bastards (*nothoi*) sired by Spartan fathers of helot women held an intermediary rank in Lacedæmonian citizen army – serving no military purpose, girls were exposed at birth and left to die. Spartan society was concerned with blood purity in avoidance of intermarriage with inferior Achæan stock with its heiresses and girls of nobility. Spartan women wore a quasi-tunic – made of wool – pinned at her shoulders and having no girdle, being unsewn, so it fell open whence the wearer was walking, revealing her thighs: one side *truly* was covered by this garment, but she was exposed with the slightest movement. Nor was there anything shameful in this nakedness, all wantonness excluded, proud modesty and dignity attended these maidens. The two qualities Spartan women are most noted for is their freedom and respect. Sparta valued her mothers, they were permitted to exercise nude (which *supposedly* added complexion to their famous beauty), and they were literate, educated in Pythagorean matters – in other city-states most women were completely illiterate. And, in contrast to other city-states, Spartan women were given equal portions of food and were encouraged to marry only after having reached an age to enjoy the psychology of sexual intimacy! Nor were Spartan girls married to older men as was *en vogue* in other city-states, their husbands were more compatibly near-of-age.

A woman from Attica: “Why are Spartan women the only ones who can rule men?”

Queen Gorgo: “*Because* we are the only ones whom give birth to men.”

In other words, only men strong enough to accept women on equal terms are men at all. Spartan men tended to marry young by ancient Greek standards, in their early-to-mid-twenties; the state considered bachelorhood a disgrace, and the man who did not father future citizens enjoyed less status. With their husbands confined to barracks and on active service till age thirty-one, campaigning or engaged in political and civic duties, Spartan matrons controlled the family's wealth, *meaning* its agricultural economy; a sharp contrast to other city-states, *as* in Athens, *for example*, it was illegal for women to control money: Athenian women were never heiresses. Spartan women could inherit money and land. In no other ancient Greek city were women so well integrated into society – “*they can be compared to feudal chatelaines, the mistresses of castles, or the wives of Japanese Samurai.*” And, most assuredly, the Spartan men were not so inclined to homosexuality as in the other Greek city-states.

Lebensraum

Now, at about age eight or nine, Gorgo, renown for her political acumen and wisdom even then, informed her father not to trust the foreign diplomat Aristagorus of Miletus, trying to seduce and bribe his support in the Ionian revolt against the Persians: “The stranger will corrupt you.” Cleomenes, his trust in her acuity of judgment, avoided disaster then, yet brought about his own downfall having interested himself of the world beyond Sparta, an interest not shared by other Spartans who followed the dictates of Lycurgus: considered insane because of drunken sacrilege, he destroyed the sacred grove of Argos; after succession problems he went into Thessaly and Arcadia supporting anti-Spartan sentiments; he died in chains, self-mutilated, and Leonidas I, *at once* his half-brother and son-in-law, ascended the throne under mysterious circumstances.

Gorgo’s most significant role was played in the aftermath of the Battle of Thermopylæ: a message from Demaratus had arrived in the form of a wooden plate covered in wax ... it was she who determined to melt the wax: It was a warning *that* Greece was about to be invaded by Xerxes. Compare the *skutalh*, a rod used for writing in code; a strip of paper was rolled slantwise around the *skutalh* and a message was inscribed – when unrolled the dispatch was unintelligible, until once more being wrapped around another such rod. She mothered Leonidas one son, Pleistarchus, Agiad co-king of Sparta from 480 to his death in 458 BCE ... his cousin, Pausanias (480 – 470 BCE), was the general who engineered the narrow Greek victory at the Battle of Plataea, which acted as regent during the early part of his reign. Pausanias made expeditions into Cyprus and Byzantium before being called home to face a circumstantial charge of treasonable negotiations with Persia – he was acquitted, only to be accused again, about 468, of planning a coup in collaboration with the exile Themistoclēs – to escape arrest he fled into a temple for sanctuary and was left there-in to starve. Themistoclēs was condemned to death at Athens, his property confiscated – he escaped to Asia and was made governor of Magnesia on the Meander, where he was much honoured and died in 459 BCE. (*Napoeleon, writing to the Prince Regent after his defeat at Waterloo in 1815, compared his situation with that of Themistoclēs ...*)

Cimon (c. 510 – c. 450 BCE, *Cyprus*) son of Miltiades and the Thracian Hegesipylē – to whose ancestry he owed his great height, shaggy hair, and slowness of wit – *was* the most important artificer of the powerful Athenian maritime Empire of the 5th century BCE in conservative opposition of Pericles, prompted Sparta

Callias (fl. 449 BCE), a rich and distinguished Athenian statesman who went to Susa to negotiate for peace – the ‘Peace of Callias’ (c. 450), finally ending hostilities between Persia and the Greeks, had married to Cimon’s sister (or half-sister) Elpinicē for love and without a dowry. He had distinguished himself at the Battle of Marathon, and was a three-time winner of the Olympic chariot races; by it, Artaxerxes agreed to respect the independence of the Delian League and send no warships into Greek waters, in return, Athens agreed not to interfere with Persian influence in Asia Minor, Cyprus, or Egypt. On his return to Athens he was fined 50 talents for betraying the city. He was also one of the negotiators of a Peace (446 – 5) which lasted for thirty years between Sparta and Athens.

The Jewish Occupational Queen-Consort of Persia

Esther: And, when Darius seized the throne he took Cyrus’ two daughters: Huttuossa the Zoastarian (b. c. 550 BCE – *prob. d. bef. Xerxes came to power*), and, Ashartystone – in the Avestan language *asha* or *arta* was of cardinal importance, representing the confessional concept of Zoastarianism in opposition to *druj*, or *the lie* – the hypostasis of ‘genius’ or ‘righteous truth’ – she bore him two sons, Aresames and Gobryas, and a daughter, Artazostre, who was given to

Mardonius, son of noble Gobryas and the woman Ardušnamuya, *mothered Artontes of him*: both, queen-consorts of Persia and half-sisters of Cambyses II. And he took a grand-daughter of Cyrus, too, the Elamite Princess Parmys (Elamite *Uparmiya*) to legitimize his rule, *and she bore him a son named Ariomardus*. Mark this: Xerxes the son of Huttuossa, in the Bible is called Darius son of Ahasuerus (Dan. 9:1), but recognized as Artaxerxes I by Septuagint and Josephus: Vashti (Esther) the Morning-Star, *was* the “orphan” daughter of Belshazzar, her father dying before her birth and her mother dying at her birth; *and she was* the grand-daughter of Amel-Marduk, and the great-grand-daughter of Nebuchadnezzar II of Babylon: when she refused to obey the king’s request and “show off her beauty” by dancing naked in the banquet hall palace of Shushan (Susa), she was executed (*for the fruit of her womb had been produced stillborn*). And, she was one of the four most beautiful women produced in INESS, and is counted as a prophetess by Israel.

Now, Mordecai Bilshan resided in Shushan, and he was a servant of Bel-Merodach; he adopted his orphaned cousin Hadassah (Esther) and tenderly raised her as his own daughter, keeping her nationality and lineage secret ... until “fair young virgins” were sought, and she was brought into the presence of Ahasuerus and subsequently made queen in the stead of the deposed Vashti. And, after Mordecai was promoted, he discovered a plot of the eunuchs to put the king to death: an astrologer called Haman the Agagite (ca. 436 – 358 BCE) – traditionally identified as “illustrious” Artaxerxes II king of Persia (*from 404 BCE to his death*), the vile son of Darius II (Agag Hammedatha) – and his primary wife, a Phocæan woman named Aspasia (Zeresh) – *though he had more than 115 sons from over 350 wives, and even loved a young eunuch called Tiridates, who died whence he was “emerging from childhood”: (human sacrifice)* – and a plot was instigated to kill Mordecai *and all the Jews of the land he ruled, because they would not bow to him*. The plot is foiled by the Jewess Esther, and Haman is hanged on the very “thorn-tree” gibbet which he had built for Mordecai ... along with his ten sons. In rabbinical tradition, Haman is considered the archetype of evil and persecutor of Jews; when he was going to fix the day for the wholesale destruction of the Jewish exiles throughout Persia, he cast lots ... until he found the auspicious zodiacal sign of Pisces: “Now I shall be able to swallow them as fish which swallow each other.” [Esth. R. vii. Targ. Sheni iii] Haman’s lineage is also listed in the Targum Sheni as *score generations of sons since* Amalek son of Eliphaz, the son of Esau: His mother was a Horite – a cave-dwelling people descended from Sier the Hivite. Mordecai Bilshan was descendant of Kish, the father of Saul – first king of Israel.

. . .

REMEMBER: In existence before the reign of Hammurabi (c. 1792 – 1750 BCE), the Esagila, Temple to Marduk, is mentioned in the Babylonian creation epic, “*Enuma Elish*” ... as being created immediately after the creation of the world. In 539 BCE, the Neo-Babylonian Kingdom fell to the Persian Achæminid king Cyrus the Great. Mesopotamia then became part of the Persian Empire: a royal palace was built at Babylon, and made one of Persia’s administration capitals; the Persian king Xerxes crushed a revolt there, c. 478 BCE, *and* thereafter the “twin towers” were neglected and crumbled. (After Alexander the Great conquered Persia, he planned to restore it to glory, *and* most of the debris had been removed in preparation for its reconstruction when he died.

The “Temple” was quarried for its baked bricks and now is a hole in the ground.)

Acisius king of Argos (and brother of Prætus) was told by oracle that he would be killed by his daughter’s son; he shut her up in a bronze tower [cf. *Osiris in the roots of the Tamarisk tree*] ... but, Dănăē, a descendant of the Egyptian Danaus, in a shower of gold, Zeus descended and a son was born – Perseus. The king placed his daughter and her son in a chest and cast them out to sea [cf. *Nöe*]: they landed on the island of Serîphos and were sheltered by Dictys the fisherman (*who caught two fish – Pisces*), brother of

king Polydectēs. Polydectēs' unrequited love for Dānāē saw Perseus, a young man now, as an obstacle ... and he was sent on a dangerous venture to the far west by the stream of the ocean, where were three monstrous Gorgons: Sthenno ('mighty' – *a citadel*), Euryalē ('wide-wandering' – *an active port*), and Medusa Queen of Lydia – *in her treasure city*, daughters of the sea-deities Phorcys and his sister Ceto ... and their sisters, the Graiæ: Pemphrēdo, Enyo, and Deino – old-age, grey-from-birth, and with one eye and one tooth between them. Medusa alone was mortal. Once beautiful, Athena changed her into a winged monstrosity, with serpents for hair and glaring eyes which turned to stone all beholders, because of her infidelities with Poseidon the sea god. Wearing Pluto's 'helm of invisibility' and on the 'winged-feet of Mercury' ... by looking at her reflection mirrored in Athena's polished shield, the hero slew Medusa; and, a moment after her death, she gave birth to Pegasus, *a white winged-horse* emerging from her blood foaming in the sea-surf, and the 'gold-sword' Chrysaor: her severed head, once more, beautiful in death, he buried under a mound in the agora of Argos.

Cepheus king of Ethiopia and his wife Cassiopeia had offended the Nereids, boasting their daughter Andromeda to be more beautiful; there-upon, the sea-nymphs complained to Poseidon, who sent Cetus, a sea-monster – *Perseus under the Pegasus sail* – to ravish the coast of Ethiopia and the kingdom of its vain queen: [Cetus < Latin *cētus*, whale < Greek *kētos*; a large constellation of the southern hemisphere in 'the Water' region nearby the other watery constellations – *Pisces, Aquarius and Eridanus* – the constellations *Andromeda, Cephus, Perseus, Cassiopeia, and possibly Pegasus, above it*; its most notable star, Omicron Ceti, is the binary star Mira A and Mira B: (*Andromeda, in the northern sky, contains the Andromeda Nebula, our nearest spiral-galaxy neighbour outside our Milky Way Galaxy, and is the largest of the Local Group of galaxies, including the Triangulum, or Pinwheel, though our galaxy contains more dark matter.*) In antiquity, Cetus, far from the galactic plane, was identified with the primordial cosmic female principle, the sea-monster Tiamat; and in Grecian proto-legend, it represented the gateposts of the underworld. (*A possible basis for the myth of the taming of Cerberus in the twelve labours of Herakles. And, according to Arabs, one of the hands of the Pleiades reaches into the constellation Cetus, where-in are, amongst the scattered stars, two pearl necklaces ... one is broken and its pearls are scattered.*)]

The oracle of Ammon said *that* only the sacrifice of their daughter Andromedē wouldst pacify the god's wrath; accordingly, they chained her naked to a rock on the beach, exposed to the sea-monster – *as tribute to Perseus the sea-monster*. Turning her uncle-suitor Phineus into stone ... Perseus carries Andromedē off, returning to Seriphos only just in time to save Dānāē from the violence of Polydectes – also turning him to stone. After her mortal death, Athena placed Andromedē in the northern sky. And, after Perseus accidentally killed his grandfather Acrisius with a discus at the Larisan Games, in Thessaly, thus fulfilling the prophecy, he withdrew to Tiryns, founding the Mycenæan civilization, before withdrawing into Asia. Persēs son of Perseus gave his name to Persia.

. . .

POSTSCRIPT: Soon after the departure of the Babylonian armies: Edom, in Egypt, began "drinking the cup of Jehovah's wrath"; Nebuchadnezzar's forces returned to Syria-Palestine for a further campaign ... "and the yoke descended on Edom's neck."

For thus saith the Lord of Hosts the God of *yine wretched*: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, unto which I shall send thee. And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them. And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me: (JEREMIAH 25:15 – 17). A wave of nomads from the Arabian Desert began exercising power until, finally, the Nabataean tribe pushed the Edomites out; thereafter, they were gradually absorbed by the Jews – and following the Roman destruction

of Jerusalem, ceased to exist as a people. And Edom, the territory of wickedness, was become like Sodom and Gomorrah [] “a people whom Jehovah has denounced to time indefinite.”

Against Edom (JEREMIAH 49:7 - 22): Thus saith the Lord of Hosts: Is wisdom no more in Theman? council is perished from her children: their wisdom is become unprofitable. Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation. If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them. But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

Leave thy fatherless children: I will make them live: and thy widows shall hope in me. For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink. For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle. For behold I have made thee a little one among the nations, despicable among men. Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues. As Sodom was overthrown and Gomorrha and the neighbours thereof, saith the Lord: there shall not a man dwell there and there shall no son of man inhabit it. Behold one shall come up as a lion from the swelling of the Jordan, against the strong and the beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is the shepherd that can withstand my countenance?

Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down; of a truth they shall destroy them with their habitation. The earth is moved at the noise of their fall: the cry of the voice is heard in the Red Sea. Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

The general judgment of the wicked (ISAIAH 34:9 – 15): And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch. Night and day it shall not be quenched; the smoke thereof shall go up for ever: from generation to generation it shall lay waste, none shall pass through it for ever and ever. The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation. The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing. And thorns and nettles shall grow up in its houses, and the thistle in the fortress thereof: and it shall be the habitation of dragons, and the pasture of ostriches. And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for her. There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadows thereof: thither are the kites gathered together one to another.

The Divine Warrior Dies in the Lord (APOCALYPSE 14:14 – 20): And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle. And another angel came out from the temple



crying with a loud voice to him that sat upon the clouds: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe. And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth; and cast it into the great press of the wrath of God: And the press was trodden without the city, and blood came out of the press, up to the horse's bridles, for a thousand and six hundred furlongs.

Adore God: *For the testimony of Jesus is the Spirit of Prophecy* (APOCALYPSE 19:11 – 16): And I saw heaven opened, and behold a white horse;² and he that sat upon him was called faithful and true, and with justice dost he judge and fight. And his eyes were as flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself. And he was clothed with a garment sprinkled with blood; and his name is called, **THE WORD OF GOD**. And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth proceedeth a sharp two-edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of God the Almighty. And he hath on his garment, and on his thigh written: KING OF KINGS and LORD OF LORDS.

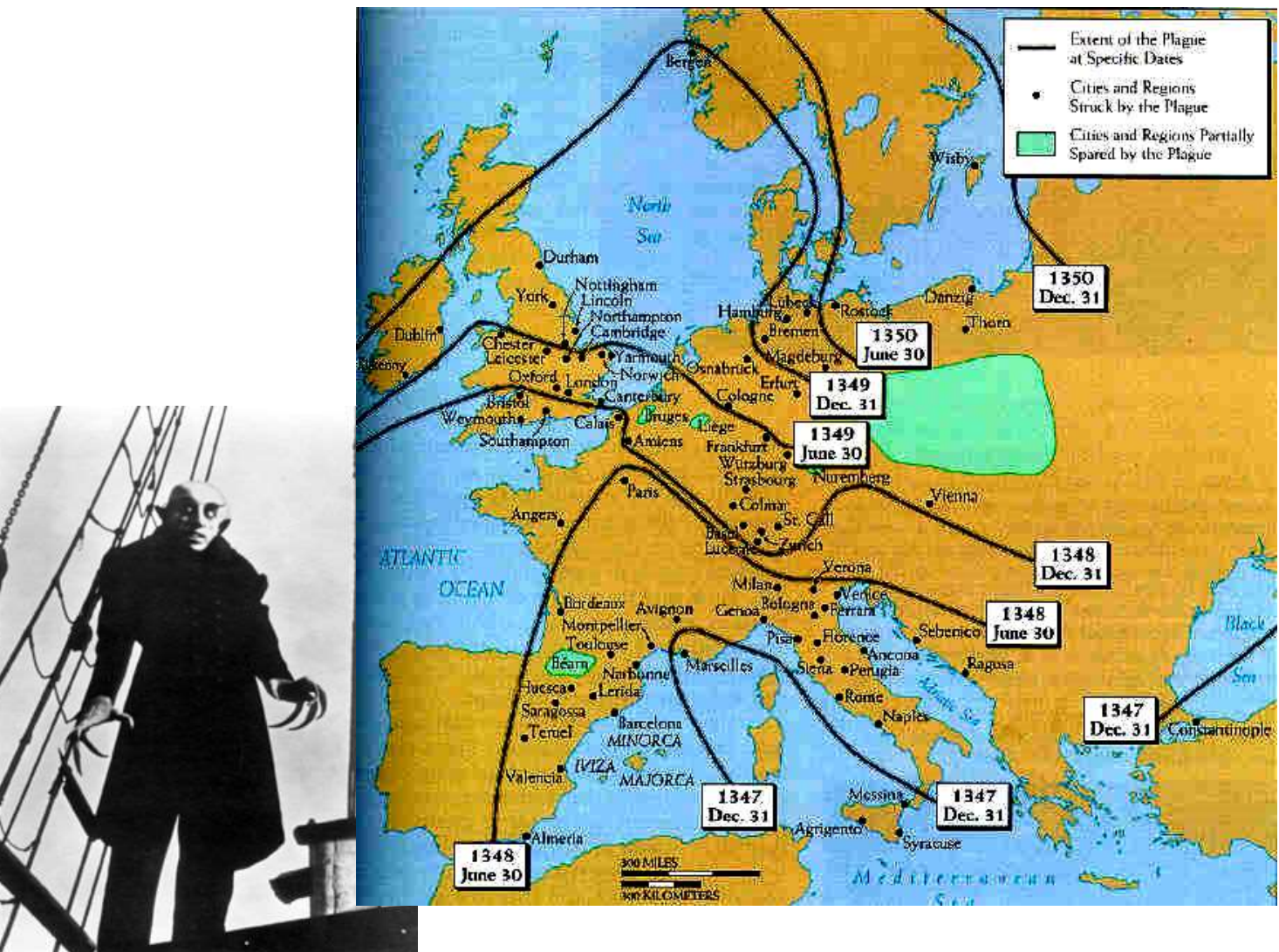
Christ's victories over His enemies (ISAIAH 63:1 – 6): Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. – I *that* speak justice and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of 'the People of the Book' there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the Day of Vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped m



² Compare the Divine Light Essence known as '**Melam**', usually envisioned as "*a cloak of light*": Now most anthropomorphic immortal beings wore the horned-helmet of divinity and often held a ring post (as an "*ankh*" or "*a key or sceptre*") symbolic of their status and of Power over the world. The secret laws and powers of nature that governed the universe were called '**Meh**' – similar to the concept of *Tao* (or *Rta*). And '**Meh**', guiding 'the empty', was the First Cause which conceived the primordial ocean personified as Nammu (cf. Tiamat), whom produced the godlings, and the men, and ordered the universe.

The ultimate mixed race *that* is the Jews developed over the centuries from the oriental-pre-Asiatic racial mixture, with a hint of the Negroid – foreign to “the Daughters of Eve” – born from totally different kinds of racial elements, different from us in body and above all in soul. We would probably never have been bothered by them, had they remained in their Eastern homeland.³ While some of them settled in large towns, trade and communication centers of the Mediterranean, others wandered restlessly further, to Spain, France, Southern Germany and England. From there (Germany), they followed the culture-bearing and creative waves of German colonization of the East, until finally they found a gigantic new untapped reservoir of space in Poland and Eastern Europe. In the course of the 19th and 20th centuries, they spread from Eastern Europe like an irresistible tide, flooding the towns and nations of Europe – in fact, the entire world.

Wherever *these rats* appear they bring ruin upon civilizations ...



³ Genesis 30:35: So that day Laban removed the male goats that were streaked or spotted, all the female goats that were speckled or spotted (all that had any white on them), and all the dark-colored lambs, and put them *in the care* of “his sons.”



St. George's Cross
(England)



St. Andrew's Cross
(Scotland)



Flag of Great Britain



St. Patrick's Cross
(Ireland)



Union Flag of United Kingdom



Flag of the British East India Company
1707-1801



Flag of the United States of America



ZOG

Zionist Occupied Governments



LAND IN DISPUTE



Palestine before creation of Israel



UN partition plan for Jewish and Arab states. Rejected by Arabs



Limits of newly-created Israel



Victory in Six-Day War vastly expands Israeli-controlled territory



Oslo agreements give control of some land to new Palestinian Authority



Israeli government seeks to impose final borders by 2010

**WEST
BANK
2006**

KEY

Route of wall,
completed and projected

Jewish
settlement
areas inside wall

Jewish
settlement
areas
outside wall

Israeli
settlements

Palestinian
areas



Qalqilya

Tulkarm

Jenin

Kedumim

Nablus

Ariel

WEST BANK

Ramallah

Jericho

Maale
Adumim

Jerusalem

Etzion

ISRAEL

Bethlehem

Hebron

Jordan Valley

JORDAN

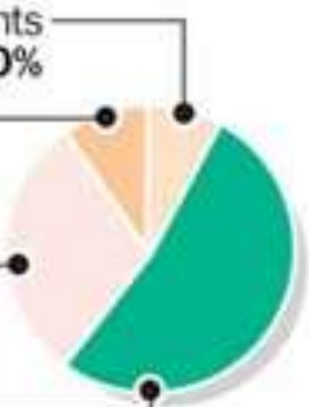
WEST BANK LAND ALLOCATION

Israeli settlements
outside wall **8.0%**

Land now on
Israel side of
wall **9.5%**

Jordan Valley
(under Israeli
control) **28.5%**

Palestinians
54.0%





THE SIEGE OF LACHISH